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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, JANUARY 24, 1901. NUMBER 21

A Litany of Thankfulness.

For days of health; for nights of quiet sleep; for seasons of bounty and of beauty; for all earth's contributions to our need through this past year,
Good Lord, we thank Thee.

For our country's shelter; for our homes; for the joy of faces, and the joy of hearts that love,
Good Lord, we thank Thee.

For the power of great examples; for holy ones who lead us in the ways of life and love,
Good Lord, we thank Thee.

For our powers of growth; for longings to be better and do more; for ideals that ever rise above our real,
Good Lord, we thank Thee.

For opportunities well used,
Good Lord, we thank Thee.

For opportunities unused, and even those misused; for our temptations, and for any victory over sins that close beset us; for the gladness that abides with loyalty, and the peace of the return,
Good Lord we humbly thank Thee.

For the blessedness of service, and the power to fit ourselves to others' needs,
Good Lord, we thank Thee.

For our necessities to work; for burdens, pain and disappointments, means of growth; for sorrow; for death,
Father, we thank Thee.

For all that brings us nearer to each other, nearer to ourselves, near to Thee,
For Life, we thank Thee, O our Father.
—*W. C. Gannett.*

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

A BOOK OF COMMON WORSHIP

PREPARED FOR USE IN THE NEW YORK STATE CONFERENCE OF RELIGION.

The New York State Conference of Religion is an outgrowth of the National Congress of Religion, which itself was the child of the Parliament of Religions held in connection with the World's Fair, in Chicago, in the year 1893.

The Parliament of Religions was the first gathering of its kind in the history of the world—an assemblage of representatives of the various religions on earth, meeting together for a free and frank statement of their thought, with the view of promoting not only kindlier tolerance, but a juster understanding of each other's position, and a mutual recognition of the common truths embodied in all their religions. The National Congress of Religion aimed, in a quiet way, to carry on this work in our own land.

The New York State Conference of Religion is an attempt to do the same work for one State, with the hope on the part of its promoters that the example may be followed in other States.

The Executive Committee of this Conference appointed a sub-committee to consider the *Possibilities of Common Worship.* This sub-committee, consisting of Rev. R. Heber Newton, D.D., Rev. Gustav Gottheil, D.D., and Rev. T. R. Slicer, D.D., after various reports and suggestions from many sources, has determined upon the publication of the work herein described.

A BOOK OF COMMON WORSHIP

is the outgrowth of a belief, on the part of the State Conference, in the possibilities of *common worship.* It is published with the hope not only that it may be found useful in the sessions of the Conference, but also that other State Conferences and similar gatherings may make use of it; that independent religious societies may perhaps find it helpful in the development of their worship; and that it may prove a spiritual aid and comfort to many individuals in their own private use. The selections from the Jewish and Christian Scriptures have been made from either the King James or the Revised Version, as has seemed best in each case; the responsive readings from the Old Testament being taken from selections used in the Synagogue worship.

The readings from the ethnic scriptures have, in the majority of cases, been taken from the edition of the Sacred Books of the East issued under the general editorship of Prof. Max Muller.

The prayers have been selected from Jewish offices and from various early Christian liturgies, from the offices of the Eastern and of the Roman Church, from the Book of Common Prayer, and from many private sources.

In a choice of the hymns, the freest range of selection has been taken, always keeping in mind the one aim—the awakening of the spirit of brotherliness among the children of the All Father.

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UNITY

VOLUME XLVI. THURSDAY, JANUARY 24, 1901. NUMBER 21

"For the sake of the midnight workers" is the argument urged by the mayor of Chicago and the aldermen, but the true working man resents the mean insinuation. The honest wage earner will not ask that the saloons be kept open from 12 to 5 in the morning for his sake, knowing that by so doing crime and criminals will find shelter and encouragement.

In the death of Mrs. Lucy Chaddock Cummings of Dubuque, Iowa, the large things that have been so aided by women in this generation, have lost a friend that had a steady hand, a generous purse, an alert and trained mind. She helped establish the Association for the Advancement of Women, and has been in her town a consistent defender of universal religion and unsectarian sympathies. When the Congress of Religion appeared she was quick to recognie that it had a work to do, and was prompt to enroll herself as a member. She has been a sympathetic reader and constant subscriber of UNITY. Many will share with the near friends the sense of bereavement and join with them in the hope that is based on gratitude. The life that has wrought so wel lfor lasting causes must have in itself lasting elements.

Never before during the life of UNITY has there been such a clear issue made between the saloon forces and the law and order elements in Chicago as that which is now on. The unexpected awakening of the mayor and the police force to the fact that a midnight and Sunday closing ordinance has been lying dormant among the city laws, and an effective enforcement of the same for a few weeks has been followed by a diminution of crime, according to the unchallenged testimony of the police, and an organized clamor for the repeal of the ordinances by the saloonkeepers, who number, as they claim, 4,000. Their demand has been met by an organized protest on the part of ministers, churches, clubs and the better elements of society in many ways. The mayor and the city council have been besieged with petitions pro and con, and the end is not yet. But it is clear that over against the 4,000 saloonkeepers there are about 300,000 voters in the city of Chicago, a vast majority of whom believe in law and order, and if aroused sufficiently to rise above partisan considerations there can be no doubt of the verdict.

Last Monday afternoon the movement toward union among the ministers of all the denominations in Chicago culminated in an auspicious organization, to be known as the Federation of Religious Workers, with Graham Taylor, professor, pastor, director and head resident of the Chicago commons, as chairman, and Rev. H. F. Ward, secretary and treasurer. An executive committee of fifteen was formed, representing the various religious activities reaching from the Jewish fellowship to the Catholic Church. The Federation is not expecting to accomplish any sudden results. Its methods will not be spectacular, but the goodly number of ministers present, the hearty spirit manifested, and particularly the clear, appreciation of the large problem in hand, warrant the belief that it was a hopeful beginning of a most significant movement,—a movement representing the central aspirations of UNITY and the Congress of Religions. Dr. Thomas generously offered free desk room at the down town headquarters of the People's Church. R. A. White, Joseph Stotz, Albert Lazenby and the senior editor of UNITY are on the executive committee to represent the unorthodox forces, though there was no conscious line in the deliberations and none were recognized either in the spirit or the letter of the organization. UNITY is at the service of the new organization and we hope to be able to report good things concerning it from time to time.

England's beloved queen has crossed the bar. Victoria's reign was not only the longest but the most notable of the reigns in the long line of English rulers. We have little place in our thought and affections for the "Empress of all the Indies," we have more place for the "Queen of England," but most of all have we a place for the loyal wife, the tender mother, the kind, courageous and suffering woman. There is little to be regretted in the death of this gracious queen aside from the lamentable gloom of violence that enveloped her dying bed. It is sad to think of the carnage of war that so violated her instincts and so belied the spirit of her administration. On her deathbed she was surrounded by the wreck of ideals, the desolation of homes, the destruction of lives beyond compute. May the benignity of her person bring a measure of nobility to her successor who enters upon a task for which an indulgent youth and a too flippant manhood have been poor preparation. May her memory save the England of Victoria to the peace and progress which was Victoria's quest and may it call back the wayward armies and hasten the day when England's soldiers will be restored to the industries that sustain life and the arts of peace which alone make life desirable and beautiful.

The Second Michigan Congress of Religion, held at Benton Harbor last week according to announcements already published in this paper, was another triumphant success, with little outlay of money and comparatively few attendants from abroad. A definite, deep, and we believe permanent impression was left upon the community and surroundings. The senior editor of UNITY was present only during four out of the seven sessions. But the beautiful Universalist Church of Benton Harbor was filled at each of the day sessions and packed at the evening session. We

did not hear the Rev. F. V. Hawley at the opening session, nor Mrs. Crane and Mr. Duncan at the closing session, but we are sure that St. Joseph and Benton Harbor gave large audiences to these as to the other speakers. The meeting is more adequately reported by another hand. We content ourselves by saying that the admirable program bearing the names of eight men and nine women, of Congregationalist, Christian, Presbyterian, Independent, Unitarian, Socialist, Spiritualist and those who have no name but were welcome to the fellowship represented by the named, shows how easy it is in these days to strike the higher notes of fellowship, to introduce a new throb of life, to give expression to the rising tide of inspiration and fellowship in a town of any considerable size where there is a minister who is willing to give time, thought and enthusiasm to the organizing and carrying out of the same, such as A. R. Beem gave to this meeting. Without him the meeting would not have been, with him and through him the meeting touched hopefully many lives and brought in return to him much joy and encouragement. Let others go and do likewise. UNITY and the general congress are ever at their service.

Albert Emmett Kent.

Throughout the length and breadth of the land the name of Philip Armour has been sounded in these days. His death has called attention to his mighty triumph in the industrial world. He has been perhaps justly called "the greatest purveyor of modern times," the most notable "captain of the industry that helps feed the world." It is well that his power should be recognized, his success analyzed and the justifiable lessons be drawn therefrom.

But it is a significant illustration of the inadequacy of contemporary history, the lack of perspective in current journalism, to note that the day after the impressive burial services of Philip Armour, there was quietly placed in its final resting place at Graceland the body of Albert Emmett Kent. Practically the founder of the great packing industry in Chicago, he who built the first real packing house, as contrasted with the old fashioned butcher shop—indeed, it might be said discovered the packing house method of handling dressed meats. But only near relatives and a few of the small number of his comrades that survived attended the quiet memorial services at the beautiful chapel in Graceland cemetery.

Mr. Kent came to Chicago prepared for life with the training of Yale University and a lawyer's preparation. He began a professional career in law, but the demand of the place and the age was for trained minds that could shape the commercial life of Chicago, and so commerce recognized its master and claimed him. Through the intense years of war he was in the thick of the fight. Where the strain was greatest, there was A. E. Kent, directing the business that was overwhelming in its growth, aiding the government in raising troops, serving on the sanitary commission in Chicago and at the front, and in the still more important work of feeding the army with supplies that were "upon honor."

And so the inevitable but always unexpected physical breakdown happened. Twelve years of this tremendous pressure demanded the resources of a long life time and the splendid energies even of this young man with such a constitution as a Puritan ancestry and a rural boyhood in Connecticut would give, broke down, and the collapse of health was final. For thirty years Mr. Kent was a fugitive from trade and its excitements. During this time his life has been one painful quest for the quiet and the retirement demanded by broken nerves. Hence the quiet burial and the apparent neglect of history, but the neglect is only apparent. In the permanent annals of Chicago no sentence will carry more significance, and the telegraph never sped a more important message in its history than that which the sick man from his retreat among the California mountains sent after the great fire, in reply to the request of the juniors of the firm, "What shall we do?"

"Go right on with the business as if nothing had happened. If necessary, draw on our eastern resources for capital."

This message, like the cheer on the battle line where the contest is most doubtful, which strengthens the entire line, nerved not only his associates in the packing house, but it was promptly given to the press, it was flashed all over the world and the world knew that there was that in Chicago that could not be burned out, a spiritual city that could make a material one but could not be unmade by any material disaster.

Mr. Kent's Chicago career was a success measured by the standards of the exchange. The result of his foresight and business sagacity abide, but this is no measure of his contribution to Chicago. His energy, his simple democracy, his unflinching integrity, his truthfulness which was imperative wherever his will and influence went, abide in Chicago in the gracious quest for civic honesty, municipal integrity, a morality unhampered by dogma, social pretension or party preference. Thus it is that he in whom Chicago would have boasted as its great "captain of industry," had the name then been invented, from 1857 to 1870, still abides in a more benignant way as an encouragement to the enlightened and enlightening beneficences of our city. And others outside the realm of business, in the face of discouragement and what seems outward defeat and disaster are catching courage from his message:

"Go right on with the business as if nothing had happened. If necessary, draw on our eastern resources for capital." J. LI. J.

Benefits of Concert of Churches.

Economy of energy and concentration of power are the bounden duty of the Christian churches. To obtain these they must begin at the bottom and not at the top; with local combinations for definite purposes, not with elaborate schemes for ecclesiastical unity. The latter can never come without the former, nor would it have much value if it did. Perhaps the most striking instance of this kind of co-operation is the British and Foreign Bible society, founded by a few Christians of various denominations in 1802. Now the principle of this

marvelous society can be applied in communal as well as national or international enterprises.

There is certainly great waste and little co-operation among the churches of Chicago. All have ostensibly the same purpose, the redemption of the community; but all are working as though individual prosperity were the only thing desirable. This prosperity of a living church organization is, of course, a splendid contribution to the welfare of the city, for thus only can the forces of redemption be recruited. Yet even here the results are disproportioned to the outlay, and a great economy of energy seems possible.

The chief evil, though, is this: The Christian element of the city is inarticulate and feeble whenever it attempts to deal with social conditions. It has self-consciousness enough to moan, or even to cry; but it cannot speak with authority, much less act with promptness and power. It has no organ by which to do either.

Such an organ should be created at once; not, however, too narrow in composition or too broad in its purposes. There are a few definite enterprises of righteousness in which many can unite. Momentum equals the mass multiplied by the velocity. We need a central council of all the churches, chosen from the strongest ministers and laymen who shall, from time to time, consider the public interests common to us all and who can summon and direct and impart velocity to the Christian masses whenever united effort is required.

The organizations already existing, the various denominational clubs, might be federated for such a purpose; a central representative council chosen by them would constitute an official organ of the general mind and will; and occasional meetings of these united clubs would doubtless be of great advantage, especially in those emergencies when the insolence of wickedness must be confronted with the compact courage of intelligent righteousness.—Charles F. Little, President of Garrett Biblical Institute, in the *Chicago Tribune*.

The New York State Conference of Religion.

The New York State Conference of Religion, organized in response to a circular issued on Christmas Day, 1898, having held its first meeting in the city of New York, November 20-22, 1900, makes this report to its widely scattered constituency, and to all others who sympathize with its object.

The seven sessions of the Conference have been deeply significant. The prominence of many of the speakers, the willingness with which they accepted the invitation to speak, the ability of the papers, the eagerness to discuss them, the size and the responsiveness of the audiences, show that such a conference interprets a thought that is rising in many hearts today.

The thought is, that there is a great deal of good, now undone in the world, waiting for the hour when churches shall be religious enough to join hands in a new brotherhood of service; that toleration in religion, already largely secured, ought, with the twentieth century, to become something nobler—sympathy in religion, and co-operation for the moral and social interests which all religious men hold dear; that unities of feeling, aspiration and ethics underlie widely differing systems of religious doctrine, and that, while individual beliefs are to be loyally held and frankly declared, the glad recognition of spiritual kinship is to be equally esteemed as a mark of all high religiousness; in a word, that, while religions are many, Religion is one, and that "Religion unites those whom Theology divides."

How widely this thought is penetrating the churches today appears from the fact that fifteen denominations are already represented on the General Committee of the Conference, namely,

Baptists,	Jews,
Congregationalists,	Methodists,
Disciples of Christ,	Presbyterians,
Episcopalians,	Reformed,
French Protestants,	Salvation Army,
Friends,	Unitarians,
Independents,	Universalists,

Volunteers of America.

The programme made evident how many vital subjects persons of varying theological beliefs can discuss together with common enthusiasm and benefit. The themes of the twenty-eight papers ranged from the "Life of God in the Soul of Man," and "The Possibilities of Common Worship," to the "Dangerous Classes in a Republic"; from "Religious Education in the Public Schools" to "Ethical Progress in the XIX Century," the "Demands on a Nation Conscious of a Moral Mission" and "The Ideal Commonwealth as the Kingdom of God." The working side of religion, and the fact that religion, to fulfil itself, must have for its aim social, not merely personal, salvation, received continuous emphasis.

Further, the devotional service at each session showed that there are ample scriptures, prayers, and spiritual songs, in which the holders of varying creeds can worship as one. Pages from a Book of Common Worship, containing readings from the Old and New Testaments and the Ethnic Scriptures, with prayers from Jewish Offices and Christian Liturgies, beside hymns, were used in these services. The book was prepared by a special committee, Rev. Dr. R. Heber Newton (Episcopal), Rev. T. R. Slicer (Unitarian), Rev. Dr. G. Gottheil (Jewish), and is published by G. P. Putnam Sons, at $1.25. The proceedings including papers read and the discussions thereon, are also to be published, and can be obtained from the Secretary at $1. Members of the General Committee who have paid their dues for 1900 ($5) will receive the proceedings without charge.* These two books are offered to the public as among the first fruits of the New York State Conference of Religion.

The Conference will hold its second meeting in New York City in 1902, with, perhaps, an intermediate session in 1901 in some interior city of the State, where adequate desire and support may be promised. It hopes that organizations of like spirit and scope will spring up in sister states—State limits being suggested because the State is probably the best unit for rooting and spreading the idea. And, within our own State, the Conference urges all who desire to promote an active good-will among churches for the furtherance of practical religion to form similar unions in their respective counties or towns, with a view to local co-operation for the community's welfare and righteousness.

The conference itself, what it proposes, and what it has done thus far, presents a subject which it is believed may be discussed in ministers' meetings with both interest and benefit.

Correspondence, if desired on these subjects, will be welcomed by the Secretary, Rev. Leighton Williams, Amity House, 312 West Fifty-fourth street, New York City.

William C. Gannett,
James M. Whiton, *Chairman*,
Leighton Williams, *General Secretary*,
For the Executive Committee of the New York State Conference of Religion.

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* Extra copies 75 cents if ordered at once.

THE PULPIT.

The Call of the Twentieth Century.

III. To the Artists.

A sermon by Jenkin Lloyd Jones, delivered in All Souls Church, Chicago, January 20, 1901.

We will waste no time this morning on definitions. No definition of art in any of its manifestations has yet been made that will satisfy the student, probably because no definition has yet been invented that will adequately represent all the facts involved. Let him who would try his hand at definition seek a large one, the largest is always the safest. In speaking of art and artists this morning I use the words simply in their most accepted and universal significance. I mean those who recognizing the elements of beauty in life, seek to give their lives to the advancement of the same, whether it be in painting, sculpture, architecture, music, poetry or what William Morris has so eloquently pleaded for under the title of the "lesser arts," the industries that have in them the power of adding grace to life, to make living more harmonious. Whatever art is it is something that ministers to the emotional life of man. It is, as Tolstoy insists, that power which enables one by means of signs and symbols to convey to others the feelings which he himself has felt, whatever else it may do or not do it does this.

However defined, all will agree that there are in true art elements of harmony, utility and simplicity. Whether it be architecture, poetry or music, the discords must yield to harmony. That cannot be beautiful that does not in some way justify itself by its utility. Great art, whether it be poetry or architecture, music or painting, is economic of its material, has a reserve power. It triumphs by its simplicity. And these are the very elements most wanting in the life which the nineteenth century transmits to the twentieth.

Let us look at some of the obvious facts. Our life is strained, feverish, excited. From the kindergarten to the board of trade, from the nursery to the woman's club, life is torn with anxieties. There is an element of strain that does not make for strength, an ambition, a rivalry that mars the harmony of the world, that robs life of its poise. These do not make for peace. Admitting the legitimacy of aim, a moral intent in all our rush and hurry, we are compelled to admit that it is very inartistic because, first, the canon of all art, harmony, is violated. It lacks the quality of refinement, it is incompatible with grace. It is vulgar because inharmonious.

Again, all will agree that there is a fearful element of waste in the life of today. The very quest of art results in most inartistic effects when the laws of utility and economy are violated. The coat unpaid for, the dress into which has gone the money needed to pay the grocer's bill, the silks and satins worn in defiance to the suffering in sight of the wearer, the hat that has cost the money that ought to have been spent in adorning the brain under the hat, indicate not only bad morals with which I am not directly concerned this morning, but bad taste, low art, vulgar display rather than refinement of nature or a passion for the beautiful. I am but simply stating the principles which Ruskin, Millet and the great art critics of modern time as well as the more ancient masters, have all insisted on, when I say that utility, fitness, that nice adjustment of resource to purpose, that true proportion of life, are indisputable canons of all art, indispensable elements in what is beautiful in the human output.

Allied to this principle of utility is found the element of simplicity. How the weak painter tries to conceal his defective drawing by ingenious shadings and florid colors. Eminence in sculpture is more difficult to attain than in painting because there is less chance for the "tricks of the trade," there is no way of concealing the feeble outline, the defective proportions, as there is in painting. Here largely lies the distinction between the rhymer and the poet, the maker of verse and the interpreter of life. Compare the stately simplicity of the lines in Browning's "Saul," Emerson's "Threnody," or Whitman's elegy on Lincoln with the feverish rhythm and aggressive and obtrusive prettiness of the more successful class-day poets and "Society" laureates, and you will realize how simple is true art.

Here again these elements are the ones obviously lacking in so much of the life which the twentieth century receives from the nineteenth. Life is horribly indulgent, whether you study it in the saloon or in the most refined of clubs. It is wickedly extravagant in diet, in raiment and in architecture. There is a painful confusion of lines, mixture of material and color in our clothing and in our houses. Walk the avenues and boulevards of Chicago and you find plenty of expensive houses where there is a manifest outlay of skilled labor and valuable material but how few houses touch you with restfulness, give a sense of grace and lend a harmony to the street. A ride on the boulevard brings but little more artistic pleasure than a ride on any of the side streets "beyond the tracks," because the eye has been battered, the senses scattered and the soul distressed by a confusion of lines. One longs for the power to wield some great architectural sad-iron to iron out the wrinkles, smooth out the ruffles and give us a little plain wall on the fronts of our mansions, in the facades of our costly palaces. Anything, everything, from the woman's bonnet to the church front, is rendered inartistic by too many frills and flutings, mistaking "fixings" and "fussings" for beauty and costliness and complexity for art.

Art, if anything, deals with the permanent forces of life. Beauty, however interpreted, must be concerned with man's attitude to the universe, his relation to God and not his passing relations to man, and still worse, the evanescent whims of men and women. Herein lies one difference between art and fashion. Art must consult the everlasting laws of proportion and fitness is concerned with all people and all time. Fashion concerns itself with a few people. Its edicts emanate from conventional centers and are ever shifting. Fashion may violate all the canons already mentioned, viz., harmony, utility, simplicity, and yet be eminently respectable. Fashion can, and does, constantly indulge in that which soon wearies the eye. It can delight in artificial standards which are anything but artistic. Fashion puts brown stone into the front of the house and presents a dreary face of common brick on side and rear. Fashion brings together the ox and ass under one yoke and drives them together in violence of laws more fundamental than those of the Pentateuch, while art abhors conglomerates and all reckless mixture of materials. Art is for everybody, fashion is for the wealthy.

What then is the call of the twentieth century upon the artist, be he musician, painter, sculptor, architect or poet? It is to apply these canons of his profession to the everyday life of men and women. The twentieth century calls upon the artists to rescue hurried and distracted communities from the toils of fashion and the sensations of so-called "Society." The twentieth century pleads with them to make life more simple that it may be more beautiful, to restore something of classic severity to the fronts of our houses and the furnishing of our homes, or if amplification be indulged in, that it respond to internal inspirations and that it obey the laws of spiritual aspiration, like the Gothic cathedral, rather than waste itself on the artificialities and trivial-

ities of outward show after the models in the shop windows.

We must look to the artists to clothe the men and women of the twentieth century in beauty which is identical with saying that they will be clothed soberly, seriously, wisely. When the moralists fail to save women and men from the seductions of the dry goods store, the debaucheries of milliner, dressmaker and tailor, the artist may succeed in showing them how vulgar are their productions.

The artist of the twentieth century will introduce an element of grace into business, prove that there are some things more desirable even to the man of business than his bank account. The artists of the twentieth century will insist on an element of proportion, even in the fortunes of the so-called "captains of industry." They will bend the economic laws of the board of trade from the straight line of greed to the curved line of beauty. We must look to the artists of the twentieth century to reconstruct the diet of men and women, to dictate the true canons of courtesy, to develop a higher appreciation of poetry and to make for it the larger place it must occupy in that democratic age which the nineteenth century prophesied but failed to realize. The twentieth century calls upon the artists to show cause for being, to justify their lives by adding to the joy of life, and by ministering not to a few but to the many. In the twentieth century as in all the centuries, art must be democratic. It cannot thrive, it never has thriven and never will, as the luxury of the few. Beautiful buildings, gracious streets, benignant societies cannot be created out of the rag-ends of wealthy men's fortunes. They must be the result of an enlightened community, of a public spirit that is democratic, of a public development that is unconsciously enamored of art.

So the great call of the twentieth century upon the artists is to shame into modesty the vulgar struts, male and female, who parade our streets, haunt our drawing rooms, first create, then sustain and people our club rooms for the exhibition of those credentials of respectability that are outward, costly and fashionable; and to supplant the same by men and women enamored of a cleanliness that will reach from the boulevard to the alley, a beauty that will find embodiment in the cottage as well as in the mansion. The twentieth century will make art so real that its devotees will demand not a handsome house but a handsome street, not only here and there a beautiful park, but a park-like beauty to the whole city. The artists of the twentieth century will serve not the few but the many. It would deny the right of any man or woman to ignore the proportions and the perspectives of the street with either his own extravagances or his indifferences. The twentieth century artist will establish the fact that a woman has no more right to shout to my eye than in my ear. Her loudness is incivility in the one case as in the other.

We ask the artists of the twentieth century to apply themselves to the task of teaching the children that beauty is cheap, that harmony and grace are not to be found in the market; money cannot buy them and the absence of money cannot deprive us of them. The artist can teach as none other can how many things we can do without in this world. The chef who is an artist can give a palatable meal with a few "simples," the common resources of the poor man's pantry. The inartistic cook kills her victims with dispepsia with all the resources of a wealthy man's larder at hand. It is the business of the artist of the twentieth century to teach us what we can do without, not negatively but positively, by filling the lives of men and women with the essentials which, thank heaven, are cheap and near at hand. It is for the art of the twentieth century to prove that the

"Poet's lyre demands a tougher sinew than the sword,"

that poetry is condensed sense, stratified wisdom, the most practical of practicalities; that music is the first of the necessities and not the last of the luxuries that worship is the heart accent of morals, the emotional life of goodness, the poetry of the soul; that good books are not only things but the best of things, priceless things; that the church is the larger home, that the people are the divinest, most respectable and most delightful society, and that he or she who fears the people, who is not at home with the people, who does not make the people's interest his or her own is a poor, undeveloped, inartistic, beggarly soul, needing culture, the culture that makes for joy which is beauty, and beauty is love To the true artist there are no "common" people; all life is haloed in mystery and bathed in wonder and glory.

The artists of the twentieth century will demonstrate the prophecy of Ruskin, Morris and Tolstoy that the trades are ennobling, not for the few but for everybody, that labor is refining, joyous, inspiring, that he leads an unholy life who does not in some way or another join the ranks of the contributors to life, the makers.

So the art of the twentieth century will contribute to the faith of the twentieth century, the faith that rests in the laws of harmony, that believes in the divine decrees of distribution, balance and poise; that these laws are as imperative in society as they are in architecture and that it is possible to build a gracious community as it is to build a gracious temple. The twentieth century will show that the finest of the fine arts is the art of helping, the art of noble living.

But all this high demand upon the artists of the twentieth century presupposes a still higher demand, the one indispensable condition of the triumph of art, and that is that the artist should heal himself, that he should live up to his own standards, embody in his own life the reserve, the strength, the grace he fain would teach others. The world has too many dabblers in beauty who offend the first conditions of the beautiful. The world has had too many artists whose lives have been sadly inartistic. The smoking, drinking, careless, unscrupulous creature who haunts the questionable streets of Paris or some other far off foreign city, in the interest of art, is the greatest foe of art. be it man or woman. They who seek art primarily as a congenial way of earning their living, as a pursuit that will bring them the maximum of luxuries and justify the widest range of indulgencies are not the artists that will sanctify the twentieth century. Tolstoy estimates that there are three hundred and sixty thousand of such parasites in the art centers of Europe alone. It is safe to say that the great masters of art from Angelo to Millet have been men profoundly in earnest, simple hearted devotees who found their inspirations near at hand and in the teeming life of which they were a part. The multi-millionaires who affect beauty, pose as "patrons of art" and pay exorbitant prices for whatever passes as great pictures, and hang these pictures in private galleries where they will never gladden the eye of the laborer or quicken the life of the young outside of their own special circles, are anything but "patrons of art." If art is related to truth the artistic material is near by; its inspirations are rooted in science, its exhibits consist of the life ever near, in short, they only can interpret art who interpret truth and the interpreters of truth are only those who live it. The beautiful is a matter not of definition but of exemplification. The artless song, the spontaneous love, simple manhood and womanhood, freedom from the conventional, independency from the dictation of party, of sect or of fashion: these are the inspirations of the true artist; these are the conditions of art as they are

the conditions of morals. The beautiful and the good are not different, much less antagonistic verities, but they are different sides of the same reality, different phrasings of the same gospel of love in life and life in love, God in man and man in God.

GOOD POETRY.

This column will for while present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—Eds.

SIDNEY LANIER.

Born at Macon, Ga., February 3, 1842. He received an insufficient college education, graduating, however, with first honors from Oglethorpe College, Midway, Ga. He served in the Confederate army as a volunteer and private from 1861 to 1865. His great passions were for music and poetry and with noble courage he chose to develop these his richest talents in a difficult life rather than to sacrifice them in uncongenial pursuits. He wrote, delivered lectures and played in the Peabody symphony concerts of Baltimore, all at a time when he was a constant sufferer from consumption. This illness caused his untimely death September 7, 1881.

On A Palmetto.

Through all that year-scarred agony of height,
Unblest of bough or bloom, to where expands
His wandy circlet with his bladed bands
Dividing every wind, or loud or light,
To termless hymns of love and old despite,
Yon tall palmetto in the twilight stands,
Bare Dante of these purgatorial sands
That glimmer marginal to the monstrous night.
Comes him a Southwind from the scented vine,
It breathes of Beatrice through all his blades,
North, East or West, Guelph-wind or Ghibelline,
'Tis shredded into music down the shades;
All sea-breaths, land-breaths, systol, diastol,
Sway, minstrels of that grief-melodious Soul.

A Ballad of Trees and the Master.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
For the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him
When into the woods he came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him last
When out of the woods He came.

The Bee.

What time I paced at pleasant morn,
A deep and dewy wood,
I heard a mellow hunting horn
Make dim report of Dian's lustihood
Far down a heavenly hollow.
Mine ear, though fain, had pain to follow:
Tara! it twanged, tara-tara, it blew,
Yet wavered oft, and flew
Most ficklewise about, or here, or there,
A music now from earth and now from air.
But on a sudden, lo!
I marked a blossom shiver to and fro
With a dainty inward storm; and there within
A down-drawn trump of yellow jessamine
A bee
Thrust up its sad-gold body lustily,
All in a honey madness hotly bound
On blissful burglary.
A cunning sound
In that wing-music held me: down I lay
In amber shades of many a golden spray,
Where looping low with languid arms the Vine
In wreaths of ravishment did overtwine
Her kneeling Live-Oak, thousand-fold to plight
Herself unto her own true stalwart knight.

As some dim blur of distant music nears
The long-desiring sense, and slowly clears
The forms of time and apprehensive tune,
So, as I lay, full soon,
Interpretation throve: the bee's fanfare,
Through sequent films of discourse vague as air
Passed to plain words, while, fanning faint perfume
The bee o'erhung a rich unrifled bloom:
"Oh, Earth, fair lordly Blossom, soft a-shine
Upon the star-pranked universal vine,
Hast nought for me?
To thee
Come I, a poet, hereward haply blown
From out another worldflower lately flown,
Wilt ask, What profit e'er a poet brings?
He beareth starry stuff about his wings
To pollen thee and sting thee fertile: nay,
If still thou narrow thy contracted way
Worldflower, if thou refuse me—
Worldflower, if thou abuse me,
And hoist thy stamen's spear-point high
To wound my wing and mar mine eye—
Nathless I'll drive me to thy deepest sweet,
Yea, richlier shall that pain the pollen beat
From me to thee, for oft these pollens be
Fine dust from wars that poets wage for thee.
But, O beloved Earthbloom soft a-shine
Upon the universal Jessamine,
Prithee, abuse me not,
Prithee, refuse me not,
Yield, yield the heartsome honey love to me
Hid in thy nectary!
And as I sank into a dimmer dream
The pleading bee's song-burthen sole did seem:
"Hast ne'er a honey-drop of love for me
In thy huge nectary?"

THE SOCIAL CRITIC.

The progress of rural mail delivery marks one of the most admirable developments received over from the last century. The chief social disturbance for seventy-five years was owing to the fact that steam power was concentrating population in large towns; and while the massing was tending to degeneration, it was a fact that town privileges very largely exceeded the privileges of rural life. The farmer became "old hayseed;" and the best blood run away from the farms to take up with city life. This is steadily changing. Electricity is the coming power; and it is distributive rather than concentering. The rural telephone is connecting farm houses, so as to destroy isolation; and rural mail delivery is going very far toward making the advantages of the hamlet equal to that of the city. For less than $14,000,000 the government can deliver the mails every day at the doors of 21,000,000 of people. The immediate result is to stimulate social and business correspondence, and waken up an intellectual life in districts heretofore removed from the world's thought. It is a grand national work; and should be extended until not one citizen is left unreached by the carrier.

* * *

The reception of Lord Roberts in England is something due not simply to his military career, but to his sturdy Saxon manhood. Abhor war as we may, we cannot withhold a just meed of praise for the man who has conducted the South African war with as much humanity as war will permit; whose voice has been raised sturdily to defend the rights of the conquered; who has never issued an order that might be marked as bloodthirsty or inhuman; and who has fought the battle of temperance both for his troops and for English life at home. We cannot forget his appeal to England not to receive his loyal soldiers in London

in such a way as to debauch their manhood. On the whole he is a rifle's range ahead of Lord Wolseley, and all the rest of the prominent English generals; unless possibly it be Kitchener himself. If we must have war, let us have for generals such men as Lord Roberts, and our own Generals Chaffee and McArthur.

* * *

By the way, does it not make a true American lift his head a little more erect and drive back the blushes from his cheeks when he reads that General Chaffee demanded that Waldersee put an end to looting by the German troops. This may have been done with Yankee bluntness, but it had the right twang of honesty. McArthur's last report to the government is another good thing, of which we may be proud. While doing his duty as a soldier, he tells us that the Filipinos must be converted by education, and not by force of arms; and that if we intend to reduce them to submission by force it will take a standing army for many years to come.

* * *

Minister Wu has shown his power not only as a diplomat, but as a reasoner. Those who have read his defense of Confucianism will have had their ideas broadened as to the real value of the Christian religion; and they will have been better prepared to defend its claim to be a religion for the whole world. One point he has made exceedingly strong, and that is that Confucius wasted no time on a future life. "What is death," asked a disciple of him, and he replied, "You don't know life yet; how can you know about death." Has not the moral force of Christianity been largely wasted with quarreling about two unknown worlds called heaven and hell? Wu quotes Horace Greeley, who said: "Those who discharge faithfully their duties in the flesh can have little time for peering into the life beyond the grave."

* * *

A new college is announced. It is to be a new sort of a college. Among the leaders of the movement are Mayor Jones, of Toledo; N. O. Nelson, the co-operative manufacturer of St. Louis; Edward Carpenter, the English author; A. M. Todd, of Michigan; Professor Bemis, and Professor Will. The object is to found an institution which shall take up the newer propositions of the age and discuss them without fear. It is to be a rallying point for those who believe in social progress. Yet, after all, we suspect that it will rally also a large number of those who cannot be classed otherwise than as cranks, if not also social humbugs. There is at the present time very little reason for complaining of lack of freedom of discussion in connection with our larger universities. The smaller sectarian colleges are compelled to be bigoted or die. But above all other institutions our theological seminaries are honeycombed with liberality. So comes in the twentieth century. May its end be, not brawling laxity, but careful and constructive thought.

Our Help.

What man may do is like the growth of Spring—
  The tide of green that bursts upon the shores of May,
  The gentle grass, the verdure where the day
Has dear delight, and birds rejoicing sing;
We by a common will such blessing bring,
  And spread it all abroad in rich array;
  It steals upon us in the garden way,
It comes where woods and hills with echoes ring!
Who with the thought of what the past has done—
  To make our life so beautiful and wise,
    Would not aspire for some diviner time,
And help it on by influence of the sun,
  Till far and near new bloom shall sweetly rise,
    And say—"Here too is love's celestial clime?"

WILLIAM BRUNTON.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible from the Standpoint of the Higher Criticism.

BY W. L. SHELDON,
LECTURER OF THE ETHICAL SOCIETY, ST. LOUIS.

PART III.

The New Testament.

ANTICIPATIONS OF THE NEW TESTAMENT.

We must return now for a little while to the Old Testament. One important prophecy there was omitted in our studies of the Great Prophecies, because, as we asserted at the time, it belonged rather as an anticipation of the New Testament than as a phase of the great religion of older Judaism. The class should therefore devote one or more lessons to the study of the "Book of Daniel," not because of any special or profound wisdom to be found there, but because of its widespread popularity among the people in the time of Jesus, and because it shows the transition going on between the old and the new epochs. We have left the stern, realistic, ethical judgment of the Old Prophecy. We have come to the time of visions and glowing promises. Just a very little of this we found foreshadowed in Ezekiel. But the grand old prophecy had played out. We can see that a mighty change had been taking place during the so-called Persian Period.

Some member of the class could read a paper of twenty minutes or half an hour in length dealing with the Book of Daniel, the epoch when it was written, what it was all about, and some of the disputes concerning it. But we shall accept the general standpoint of the higher critics attributing it to about the second century before the Christian era. As to whether in this book we come upon the important change by which the people at last were led to think more about a personal Messiah rather than a Messianic Kingdom, will perhaps always be disputed. On this point the leading scholars disagree, although the preponderance of opinion would seem rather to be in the direction of assuming that there is no "Personal" Messiah alluded to in the Book of Daniel, but that what we do have, in the boldest outlines, is a clear, unqualified faith in the resurrection of the dead. At this point, therefore, we have found our first starting point for the New Testament.

More than that, we note the glowing pictures of angels and of the angelology which we shall also meet with as an important feature of certain portions of the New Testament, but which is scarcely more than hinted at in the other portions of the Old Testament. Certain passages from the Book of Daniel had better be read aloud and talked about, partly for the reason that they are celebrated in literature and history. Begin first with verse 3 of Chapter I as a starting point and read on to the end of Chapter II. The teacher or the one who has read the paper must have filled in the background for us. We must have clearly before our minds both the epoch when the book was written and for which it is written, as well as the epoch and country described in the book. We pass on then and read of King Nebuchadnezzar, and of the great image and its various points; and then of the interpretation of the dream of Daniel, to be found by reading the whole of Chapter II. The teacher might mention one of the numerous explanations as to what is hinted in this vision. He may turn to the article on the Book of Daniel in Cheyne's "Encyclopedia Biblica," although it were idle to try in points of detail to get exactly at what the author was thinking of. We know that

the book was written for the people of his time and not for our own days. But as we are pretty sure of the date of the authorship of the book, perhaps the general drift of what he was aiming at can be pointed out. What interests us more than anything else, however, is this change of mind, leading the writers of the time in the direction of visions, as a transition from the Old Prophecy.

Another of these visions to be found in Chapter VII complete could also be read aloud and talked over somewhat. The one which is perhaps the most celebrated and should be read, even if the others are omitted, is the one found in Chapter V concerning "The Handwriting on the Wall."

So far as our immediate studies are concerned, however, the most important of the visions will be found in Chapters X-XII, where we are brought down directly to the epoch of the author in the Greek period, with the glowing anticipation of the Messianic Kingdom in its more realistic form, blended with the resurrection-conception which had not been a part of the theories of that Kingdom in the older Prophets. We read with special care Chapter XII and find there one of our important starting points for the New Testament, at least one hundred and fifty years or more before the time of Jesus.

The Book of Daniel can be a fascinating study; and one may be tempted to make too much of it. Its importance to us is in its connection with the transitional epoch between the grand old Judaism and the great new Christianity.

While we are on the subject of the appearance of the new doctrine of the resurrection of the dead or the new belief in a life after death, it may perhaps be best to examine a little further into this subject as it was growing up in that transitional period. A study of the subject might be made by some member of the class and a short paper read upon it, so as to have a pretty clear understanding what it meant to the people of those times. We must take care not to confuse the theories concerning it in those days with the high spiritual standpoint of later times. A good deal of the belief in this general direction in those days was evidently rather of a material kind—of a coming back again to live here on earth in a happy, glorified state. And this very notion pervaded the general conceptions concerning the Messianic Kingdom. And we shall find, that in the first century of the Christian era, beliefs on this subject were much less spiritual among the majority of the people, than those advocated by St. Paul in the passage we read from him. There was undoubtedly among the believers of Christianity in the early portion of the Christian era, a conception of at least a preliminary Messianic Kingdom *on earth* with the second coming of Jesus. We see the preparation for such a belief in that epoch preceding the Christian era.

But in connection with this topic, suppose we turn for a moment to the so-called "Apocrypha" and read aloud chapters II-III in "The Wisdom of Solomon," fixing the date of this book clearly before the minds of the class. What strikes us here as all important, is the change of ethical conception from the Old Prophets. We may be a little disappointed—not in the coming in of a belief in the life after death, but in the putting forward such a belief as a necessary reward for the virtuous. In the study of evolution of thought in the Bible we may here and there take some steps backward along with other great steps forward. The first phase of this belief seemed to point to rather an exclusive resurrection of the just Israelites, rather than a belief in a universal resurrection of the dead, which was the phase we come upon in striking the complete form of it as we found it in the passage from St. Paul. In this selection from the "Wisdom of Solomon," we see also rather crude aspirations by which reward shall be given; not so much in a higher spiritual life, as in the privilege of being "Judge of the nations and having dominion over the people." In a word, it seemed to imply that what they wanted was, that the righteous should have their turn in being kings and rulers and possessing power. We see how the old instinctive heart of man was always dreaming of power as about the grandest thing one might possess.

The next subject of study in anticipation of the New Testament, should be a careful investigation into the great struggle between Judaism and Hellenism. Without knowing about this the New Testament would be vague and almost meaningless. In substance, we might say that we trace the rise of Christianity to the conditions developing in Judaism in that Greek Period—although the way for them had been paved in the characteristics of the Jewish Church as founded by Ezra. In the onslaught on Judaism and the effort to crush it, opposed by the uprising of the people under the Maccabees, we see the external features of Judaism developing that frightful rigidity which made evolution hopeless, and required a revolution in order to have an advance.

As the class would not have time to go much in detail into the books of the Maccabees, a lecture should be given or a paper read describing the period in bold outlines, while there should of course be several readings from these books of the Maccabees. Let a member of the class read aloud from Verse II, Chapter I, Book I, down through to the end of Chapter II. The picture is graphic and probably on the whole fairly trustworthy as history, although we may always feel a little uncertainty in regard to numbers or figures as given there. We see in these chapters the beginning of the mighty struggle which was to decide whether Judaism should succumb to the new solvent of Hellenism. We note particularly the incident in the middle of Chapter II telling how the army allowed itself to be slaughtered rather than go to battle on the Sabbath day. This one picture gives us at a glance the result of the work of Ezra in the way the people had come to fit their thought on the extenrnal observances whereby Judaism had developed as a Code of Laws, rather than as a spiritual religion. But on the other hand, we become aware what tremendous effect this change must have had in keeping Judaism from surrendering to outside influences. There should be a graphic description of the character of the great hero Judas Maccabeus as the second "David" in the history of Israel. Here and there short passages from the books of the Maccabees might be read concerning this man, to be selected at the wisdom of the teacher. We are the most interested in him perhaps, because his tremendous personality may have led to the great change later on by which the people began to center their hearts at last on a personal Messiah, rather than on a Messianic Kingdom.

Another very striking passage which should certainly be read aloud and thought over carefully, is to be found in Chapters VI-VII of the second book of the Maccabees. This was Judaism grand and colossal on one side, while seemingly narrow and petty on the other. It may at first cause us to smile that so much should be made merely of eating or not eating the flesh of swine. What does it all amount to? we ask. And yet if it had not been for such incidents, the fight made at this time on just such issues, Judaism might have come to an end, and the ground work upon which Jesus was to build, have largely disappeared before the Christian era.

The teacher will naturally want to contrast this epoch with its religious characteristics and the point on which the fight was made, with the epoch of Isaiah and Jeremiah in the great fight against Assyria and Babylonia.

We are seeing in this epoch the good and the bad

sides of Judaism developing; and we are discovering the ground work of conditions against which Jesus would have to fight when he came. In this epoch we are seeing the development also of the narrow Phariseeism which we shall have to study a good deal later on. Here we have the contrast to the mighty standpoint taken in that speech by St. Paul made at Athens about God "dwelling in temples not made by hands." For the effect of this terrific struggle with Judaism and with Hellenism, while saving Judaism as a religion, was to narrow it and make even more rigid the belief which the highest thought of the greatest of the Prophets had fought against, to the effect that God dwelt supremely in the temple at Jerusalem. So that in that speech by St. Paul at Athens we see the final rupture between the old and the new conception of God; although in this particular instance the standpoint of St. Paul was to a return to the attitude of the grandest of the Prophets, with the difference that it was to be an integral element at the very foundation of the New Testament, instead of being a theory which always had to be fought for and always liable to be in the background under the conditions of the ceremonialism of the Jewish Church.

Thus far, however, we have met with a number of anticipations of the New Testament.

We turn back now for a moment to one of the short Books, recognized as strictly a part of the Canon of Old Testament literature. But its normal place is in the intervening period between the two eras. In the fullest sense of the word, it belongs not exactly either to the New Testament or to the Old—rather to the literature which gives us anticipations of the New Testament.

We date it somewhere about 300 B. C., probably in the Greek Period. Everybody knows the story; but only a few have paused to take in its significance. One should certainly read the remarkable tribute to this little Book to be found in the chapter on "Jonah" in the little volume on the "Prophets of Israel," by Cornhill. We may be perplexed at first to learn of a scholar like this, who tells us he has read this little Book over a hundred times, and never takes it up without tears rising to the eyes. The chief point of that small Book of Prophecy will come out further later on, when we make a study of the sects and classes in Judea at the time of the coming of Jesus. We shall see how hard and cold and rigid the Jewish Church had become in its formalism and spiritual exclusiveness. The old Yahweh of the earlier Prophets, the grand, spiritual, ethical, one God, had evidently developed into a Deity owned for all that Being was worth, exclusively by the Israelites.

Have read aloud, therefore, the whole of the short Book of Jonah, with the exception perhaps of the psalm in Chapter II, which may be an interpolation and probably was not written by the author of this Book of Jonah. We underscore heavily the last three verses of the closing chapter, because we see plainly that it was for the sake of this passage that the story was written. In a word, the hero of the tale represents the feeling of the masses, as well as of the priesthood, with regard to the private ownership, as it were, of the Israelites in their God Yahweh. On the other hand, the writer of this tale is in advance of his age and anticipates the new era coming. He sees the God of the Israelites become the God of the whole human race, and as a result of that conception there is the dawn of the idea of a one, whole, Human Brotherhood. The Book could not have had many readers. The mass of the people were rigid in their spirit of exclusiveness. But we read it because of its anticipation of the coming times. We know as a fact of history that colossal changes do not come as suddenly as one might fancy, from judging by the surface. Great ideas and great changes have their start in preliminary suggestions, from minds who mark the dawn, without bringing us to the sunrise. In the Book of Jonah we have the dawn of the conception of a God for the whole human race. In reading the passage, therefore, from the Epistle to the Romans by St. Paul about there being "no difference between the Jew and the Greek" we go back for this to the earlier age, centuries before, when the Book of Jonah was written.

THE PERSONAL MESSIAH.

It would seem on the whole as if this final phase began to grow up along about the time of the Roman Period—although the dispute will go on to the end of the world's history on this score. We can never expect that the minds of men will come to an agreement in regard to this matter.

At the same time we have literature preceding the Christian era showing that the thoughts of the people had at last without question come to this final stage—whatever we are to consider the truth as to the time when this stage got its first start. At the beginning of the Christian era we know that there was a widespread anticipation of the coming of a great Personal Deliverer who was thought of as "The Anointed One" or as "The Messiah."

We turn at this point to two very important works, therefore, giving evidence of this attitude of mind. The one is the much talked of and oft cited "Book of Enoch," and the other the so-called "Psalter of Solomon," or as we have already called it, "The Psalms of Solomon."

The "Book of Enoch," as we now know, is not a single work from one author, but is made up like a number of the books of the Prophets of the Old Testament, from writings by various authors. It is in character in the line of Apocalypses, such as we found in the "Book of Daniel," and contains any number of visions of many kinds. Our special interests will center on the middle portion, Chapters XXXVII-LXXI, called the "Similitudes." Here we come upon the conception of the Messiah as a person, in a full-fledged form. It is said that this "Book of Enoch" was widely read in the few decades just preceding the Christian era. Unfortunately for our purposes the date of the authorship of these "Similitudes" has not been agreed upon beyond question; and there are good authorities who believe that it was written in the time of the Christian era, but the preponderance of opinion lies pretty strongly in the other direction.

This "Book of Enoch" is so important in our studies of the anticipations of the New Testament that a special lesson had better be devoted to it, with perhaps a lecture or paper on it; and certainly a number of readings from it. On the whole, it might be well if all the portions from Chapter XXXVII-LXXI be read aloud—omitting very carefully, however, those portions in brackets which are recognized as interpolations. It would be advisable also for the teacher to write down on the blackboard the striking phrases which occur in these chapters one after another, such as "The Lord of Spirits," "The Elect One," "The Son of Man," "Mine Elect One," and "The Head of Days."

Most important it is that we should observe also the indications of the belief in the Messiah or "The Elect One" as having pre-existed; as we shall see in this another anticipation of doctrines to be found in the Epistles of the New Testament.

Next in importance to the "Book of Enoch" for the decades just preceding the coming of Jesus, is the so-called "Psalter of Solomon." This consists of nineteen Psalms, and in two or three of them we come upon references to the full-fledged conception of a personal Messiah. We may have to guess out the stages leading up to this. Whatever disputes, however, there

may be as to whether there are references to a personal Messiah in the Old Testament, we have it here beyond question. Some member of the class, therefore, should read aloud a translation of Psalm XVII, beginning with verse 23, down through Psalm XVIII. We come here also upon the very name of the Messiah which was afterwards attached to Jesus, "Xristos" or "The Anointed." The various characteristics of the Messiah in these Psalms should be most carefully put down point for point upon the blackboard, as they are indicated by members of the class. We wish to contrast them with the Messiah afterwards believed in and accepted by the Christian Church. Attention is called to the note on "The Idea of the Messiah in the Psalms of Solomon," to be found in the introduction to the translation of these Psalms made by Ryle and James. We can see that the conception is of a material king, although of a spiritually-minded type. We are especially interested in the glowing picture which had been gradually developing, of Jerusalem as the center of a world Kingdom, with a descendant of David, Christ the Anointed, ruling there as High Priest and King.

CHAPTER III.

THE BEGINNING OF THE NEW TESTAMENT.

In taking up a cursory survey of the Gospels, the first step must be to get a pretty clear picture of the divisions of Palestine at the time of Jesus. Without this we can have no clear understanding of the narratives in the Gospels. There should be a large map put before the class showing the way the country looked in those days. It had changed very materially from the time of David.

For our purposes we note the three main divisions—Galilee on the north around the lake of the same name, and Judea on the south around the city of Jerusalem, with Samaria in between. An understanding of the peculiar position of this Samaria is vital to an appreciation of the life of Jesus as given in the Gospels. It might be best for some member of the class to read a short paper on Samaria and its history. We shall have to go back to the two historical books of the Old Testament, which we neglected to study, "Ezra" and "Nehemiah." We read there of a great division which took place among the Jews of Palestine when Ezra and Nehemiah set up the Jewish Church in the restored Jerusalem, and of the way those Jews who had remained in Palestine, or had come back and in either case had intermarried with the Canaanites, were driven out, or withdrew to the north to found an Israel of their own. Hence because of their impure blood, and for other obnoxious reasons, they were despised by the orthodox Jews, having a separate seat of worship at Mt. Gerizim.

The division of the whole of Palestine and Syria into districts, as governed by the Romans, might also be pointed out carefully. Then it would not be a bad idea to place a series of other maps before the class, showing the structure of Palestine at different times back to the days of David. There is not much use in presenting a map of the country as divided among the "twelve tribes" before the days of Saul and David, because at that point we are in the prehistoric world. The "higher critics" would scarcely tolerate the notion of the country ever having been literally divided among twelve tribes.

As for the topography of the country, we have dwelt enough upon that in our studies of the Old Testament. But a notion should be given of the leading cities with their probable size and importance.

Furthermore, there must be a rough outline presented at the start, of the peculiar conditions of government in the country at the time of the birth of Jesus, with the confusion of Church and State—the position of the High Priest and the authorities at the temple of Jerusalem, and also the influence of the Jewish synagogue throughout Palestine. But our study of the *religious* conditions of the country may be deferred until we come to investigate the work of Jesus in his adult life through his short career.

Perhaps the best reading on this phase of the subject would be the opening chapters from the work on "The New Testament Times," by Hausrath. The chapters from the little book on "The History of Judea and Israel," by Wellhausen, could also be read in this connection as giving the needful brief political background.

THE STUDY TABLE.

Three New Volumes of Poetry.

Three new volumes of poetry come from the house of Small, Maynard & Co., Boston: "The Poems of Philip Henry Savage," "The Masque of Judgment," by William Vaughn Moody, and "Fortune and Men's Eyes," by Josephine Preston Peabody.

The first volume, by Mr. Savage, is a reprint of two earlier publications, with the addition of a considerable number of posthumous poems and an introduction by Daniel Gregory Mason. As this represents the complete poetic work of a young poet, passing all too early at 31, a trial analysis of the author's poetic personality might properly be hazarded, but it is certain that any attempt to discern the controlling impulses of a life so evolving and incomplete would be unsatisfactory. His poems reveal an exceedingly sensitive personality, shy, half-pagan, a nature worshiper, yet reflective, self-controlled and ethical. The combination of a sense for beauty and of an enthusiasm for thought is well-nigh perfect, within the limits of his attainments, and there was promise of an equal development in these directions. His poems in their evolution through the issues of 1895, 1898, and 1901, disclose this two-fold advance—a greater sensibility to beauty, the elegant phrase, the right proportion, and a greater courage in confronting the perplexities of thought. A son of the Rev. Minot J. Savage could hardly be other than free and independent in his essential thought. His primal expression seems to have been with reference to nature in which he took exalted delight. As Mr. Mason points out, his first word in the initial Emersonian melody is

> Even in the city I
> Am ever conscious of the sky.

And to this thought he returns in the lines that introduce the posthumous poems:

> Not all the world can banish from my eyes
> The simple glories of the day's sunrise;
> Nor circumstance nor fate e'er drive away
> The clear perfection of one summer day,
> Nor blot quite wholly from my sight
> The singing tumult of the mystic night.

Doubtless he was one who "learned more from the hush of forests than from the speech of many teachers."

Mr. Moody's Masque gives one sudden pause: Here is a serious strain such as has not been heard for many years—a theme Miltonic in its largeness, motived by philosophy, treated with a dignity becoming its importance, full too of the quality of song, and conducted by means of rhythms of a rare and subtle nature. In language it has the sure strength of Stephen Phillip's word play. In spirit it rivals Santayana's "Lucifer" and the best of Hovey's Arthurian masques. It betokens that deep-loving Inspiration is still controlling our American poetry. The play consists of five acts

and a prelude, the scenes being on the earth and in the heaven at the time of the Incarnation, the Crucifixion, and the Day of Judgment. Men and angels conduct the action. The deeper questionings involved in the drama are such as the doubts of Raphael expressed in the prelude:

> Oft as I leave these sliding shafts of dark,
> And homeward climb the immortal cliffs,
> My heart makes question which were worthier state
> For a free soul to choose—angelic calm,
> Angelic vision, ebbless, increscent,
> Or earth—life with its reachings and recoils,
> Its lewd, harsh blood so swift to change and flower
> At the least touch of love, its shell of sense
> So subtly made to minister them delight,
> So frail, so piteously contrived for pain;—

such, too, as the conjectures of Uriel in the first act; how God ponders to win his prodigal

> By some extremity to render back
> The heritage abused, to merge again
> Each individual will into His will;—

and as his fears after the judgment that

> Salvation lies annulled in yonder vale,
> And prone are God's true helpers;—

and the same angels despairing cry in the fifth act:

> The dream is done! Petal by petal falls
> The coronal of creatured bloom God wove
> To deck his brows at dawn.
> To save him from himself not cherubim
> Nor Seraphim avail.

The striking artistic feature of the drama, after its vivid imagery and its exquisite phrasing, is its free rhythm—an expansive rhythm that extends beyond the foot and the line and includes larger or smaller groups of lines. In this respect Mr. Moody has made a positive contribution to the art of English poetry. It is in the handling not of rhyme but of rhythm that the modern poet proves himself; hence the importance of this play quite apart from its theme.

The third book, by Miss Peabody, is smaller than the others and is issued in a very limited addition. But like her other little volume of a few years ago, "The Wayfarers," it gives token of exquisite poetic faculty. The book is named from the play that fills half the volume, and the play takes its title from a line in one of Shakespeare's sonnets: "When in disgrace with Fortune and men's eyes." It is a quaint imaginative drama, based upon the supposed love of Shakespeare for Mistress Mary Fytton and William Herbert, and bringing upon the stage—beside the player, the young earl and the queen's maids-of-honor—a puritan, a tavern keeper, a ballad-monger and a bear-ward. The author has entered into the spirit of the sonnet story and placed the main characters in their right Elizabethan environment. The shorter poems are in Miss Peabody's characteristic manner, with perhaps more of quiet reflection than was given to the Wayfarer volume, while keeping the freshness of youthful experience. "Carpaccio's Angel with the Lute" shows well her refinement and delicate fancies:

> I lean my head to hear each string:
> We hum together, cheek to cheek,
> And oh, there is not anything
> So loud, but I can hear it speak.
> And it is shapen like some fruit
> All mellowness—my lute.
> (Wilt sing?)

> My singing-bird that I love dear!
> Above the sound of harp and flute
> And viol-grown, the voice is clear
> Brown honey from my little lute.
> I harken so to every tone
> Because it is my own.
> (Canst hear?)

To the publisher, also, honor is due for their service of superior bookmaking. OSCAR L. TRIGGS.

CORRESPONDENCE.

The Michigan Congress of Religion.

The farther I get away from it the more it grows upon me—that Congress of Religion at Benton Harbor last week. It was indeed no ordinary affair. Being a new man in the state and wishing to get acquainted as rapidly as possible, I have attended the state conventions or conferences of three different denominations and with none have I been so well pleased as with the last. The underlying idea was broader and the speakers were more true to their dearest convictions.

On the way home from Ypsilanti, where the state meeting of the Congregationalists was held, a brother said to me: "I always come away from these meetings with feelings of sadness and regret. It seems as though an opportunity had been thrown away. We listen to reports and do business, but we find no place for the pulpit. To my mind the criticism is one that is all too generally true. When, therefore, at the Universalist State Conference, Brother Beem told me of his Benton Harbor plan, and that he wanted each speaker to come with the word that lay nearest his heart, I at once said that this will be the way to make a conference inspirational and helpful. Later on, the program was sent me, and as the eye ran down the list of speakers and I read the label attached to each, I began to fear. It seemed to me that such diversities of opinion as were there indicated would render even the semblance of harmony impossible. At the close of the congress—and I attended every session—I was convinced that the harmony was not merely seeming, but real. Each speaker had not only an attentive but a receptive audience. The church was filled morning and afternoon and evening. It seemed to make no difference whether the speakers announced were Methodist. Presbyterian, Christian, Universalist, Unitarian, Congregationalist, Spiritualist, Scientist or Socialist. Nor did I hear in private any criticism of any speaker that was acrimonious or unbrotherly. I shall not soon forget Miss Bell's sweet and sympathetic interpretation of the subtle relations which bind music to life, nor Mrs. Crane's "looks" as she spoke to us of man's dignity and worth—worth even immortality, and bound to have it, too, because he is worth it. I thought, in the language of Shelley,—

> "She can look
> Things wiser than were ever read in book."

But time would fail me to tell of Wilson and Woodman and Hawley and Jones; and Brother Beem, of the Universalist Church, in which the congress was held, was largely responsible for the good that was in all the others—we could scarcely tell how he did it—but with some magic word he set each revolving in his own proper groove.

I would like to suggest to all clergymen contemplating revivals during the winter, that they precede the revival with a week of such a religious congress. I don't know of anything so potent to deepen sympathy and enlarge the mental and spiritual horizon and create respect for those of different faith as a congress of religion.

The sooner we determine to see only the good in our brothers and sisters and to assist thus in its natural unfoldment, by means of appreciation, the sooner we shall be able to take the reins of progress in our own hands. As Channing saw long ago, the policy of exclusion and denunciation is not a success; the necessity is laid upon us to devise some other.

The Heavenly Father makes sparing use of thunderbolts. I am coming to think that he is wise. He

has found that shining is more profitable. Until now all the saints have been hurling thunderbolts at some horrible nightmare of sin or other,—the liberals taking the lead, hurling the heaviest and hottest thunderbolts of all at that awful and hideous sin—orthodoxy.

Brothers, let's try shining.

Too many clergymen in stating what is their aim in life maintain that their purpose is to fight sin, "that," say they, "is what we are here for and that is all we are here for." No, thank heaven, that is not at all what we are here for. We are here to say our own word do our own work as well as we can. The less we have to do with sin the better. Ministers are deploring the waning sense of sin,—it ought to wane. We are really getting it into our heads that God is our father and that he loves us. Do I want my boy of ten to live so far away from me and grow so suspicious of me that he is constantly harassed by an awful dread of his father? I peeped into Tom Beem's autograph album down there at Benton Harbor; his father had signed himself "Chum." The sense of sin had waned between that father and that son—was it a bad "sign"?

But this is only a little of the aftermath of the congress, and with all that about brotherhood left out, too.

A. B. Curtis.

Greenville, Mich.

Definitions.

Dear Editors:

In your kind editorial allusion to my little "study in comparative religion" you suggest that the last two answers in the series are inadequate. But as my appeal is to the Bibles of the religions that give the answers are they not correct? Does not Paul, himself the first Christian, state in all of his authentic epistles, that the thing to do to be saved is to "believe on the Lord Jesus Christ"? Does not the seventh chapter of Romans explicitly state that the Judaic answer, "fulfil the law of righteousness," is inadequate and does not that chapter end in the statement of Paul's own solution, the distinctive contribution of his system to what had preceded it? So again, does not appeal to science, or exact knowledge, confirm the statement that it is through self-evolution and self-revotion that the way of salvation lies? And does not nature herself prescribe that law, and teach it visibly in every leaf and flower? I would be profoundly grateful for any further comment you can make on my alleged "inadequate answers" and assure you that I submit these lines in no controversial spirit.

Alfred W. Martin.

Tacoma, January 17, 1901.

Our correspondent has skilfully maintained his position and if it is a matter of texts and logic, successfully maintained it. But we are compelled to feel that Paul's texts are quite inadequate to explain Paul himself, much less so complex a thing as Christianity. The "inadequacy" that we felt does not imply inaccuracy so much as inefficiency, the inevitable limitation of words. The words "science," "knowledge," "nature," "self evolution" and "self devotion" are limited even as Paul's texts are. Perhaps evolution keeps on until the emphasis is upon the not-self and the altruism that will chafe with the words "self evolution" and "self devotion."—Editors.

A beautiful anecdote is told of Wendell Phillips, the famous American orator, illustrating his lover-like devotion to his invalid wife. At the close of a lecture engagement in a neighboring town his friends entreated him not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw, and you will have twelve miles of rough riding before you get home." To which he replied: "But at the other end of them I shall find Ann Phillips."—*The Truth Seeker.*

THE HOME.

Helps to High Living.

Sun.—O heart, thine intuition trust,
Dream on of greater things to be.

Mon.—Death would not come to all were't not a boon.

Tues.—They judge not rightly who, the husk earth-stained,
Seeing, ignore the precious seed within.

Wed.—In our frail hearts
Hope climbs with native instinct ever higher.

Thurs.—We count one man with God a greater host
Than armed multitudes upholding wrong.

Fri.—Go ponder well before, with rule and line,
You take the measure of the Love Divine.

Sat.—Each generation as it comes and goes
New powers evolves, greater dominion grasps
And clearer vision of our birthright gains.

—*Henry N. Dodge.*

A Brief Friendship.

Deep in a pond lived Taddy Pole
(The pond was in a bog),
And there upon the mud he met
The lively Polly Wog.
He thought her graceful; she admired
His active twirls and bends.
He said, "I like you very much!"
She murmured, "Let's be friends!"

And friends they were for quite a week;
Each shared the other's swim.
He never strayed away from her,
And she kept close to him.
The water-beetle, sailing by,
Would smile and rudely stare;
While newts remarked, "Just look at that
Inseparable pair!"

But one day two things happened, and
Their friendship ceased to be;
For Polly Wog and Taddy Pole
Had left the pond, you see.
They meet as utter strangers now
Upon their native bog;
For she's become a dragon-fly
And he's become a frog.

—*Cassell's Little Folks.*

As a rule parents do too much preaching; talk is the weakest tool that can be used in the home government. We need personal influence; this begins before words can be understood and like all silent influences will be the most deep seated and permanent. The home is so full of "No! no!" the children need more encouragement by "Yes! yes!" Children are investigators and the inner mechanism of many things will they lay bare; and understand just how they are made, if allowed to follow their own inclination. There are varied faculties latent within a child that will lead him to the investigation of the phenomena of the world he has entered. A child will grow symmetrically if he is not pushed too much by the ambition of silly, foolish parents or by a teacher who desires to push the child for show.—*The Hopeful Treasure.*

Love on, high heart! for thou shalt yet attain
Thy heaven, and denials put aside.

—*Grace E. Channing.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

TORONTO.—We are glad to record that the Rev. J. T. Sunderland is again at work. The Toronto *Globe* is before us, which contains the opening word of Mr. Sunderland as he takes up the pastorate of the Unitarian church at this place. In this sermon he predicts that "the coming religion will be one of growth, progress, and that it will be reasonably hospitable to all knowledge, more catholic and more tolerant than that of the past; that people are to be more appreciative and charitable toward other forms of faith than their own."

SHARON, MASS.—John C. Kimball, pastor of the First Congregationalist parish of this town, in a recent sermon published by James H. West, of Boston, says: "My platform, however, in its fellowship plank would have no limit short of religion itself where its line is drawn, would take in on the one side all the old historic Christian religions, Greek, Catholic and Protestant, all the wide-spread Jewish Church, and all the venerable heathen faiths; and on the other side, all the new Liberal, heretical, unrespected sects, all the world's secular reforms, all even of its sceptics and doubters, all who in any way and under any name are seeking after more truth and struggling to make the world a better place." Among the reform movements which have a place on this broader platform of applied religion, according to the speaker, are the following: Temperance work, social improvement, political morals, anti-cruelty-to-animals, anti-imperialism, anti-killing-people-to-civilize-them, equal rights for all sexes, all classes, all races,—every reform, however humble and ill-named, which has at its heart one honest throb for human welfare, will be welcomed as a part of its worship side by side with music and preaching and prayer.

Foreign Notes.

A UNIQUE PUBLIC HALL IN BOMBAY.—A public hall, called "the Hall of Literature, Science and Hygiene," has been recently opened in Bombay by a Jewish-Indian gentleman, Mr. Simeon Benjamin, and his wife, Mrs. Rebecca. It is reported that funds for the hall were found by the wife from her professional gains as a midwife. The hall seems to be a unique one, considering the uses to which it is dedicated. A grand series of lectures has just been commenced in it under the distinguished presidency of Mr. Justice Ranade. The opening lecture was given October 27 by Sir Balachandra Krishna, Knight. The lectures include a large variety of subjects, medical, scientific, religious, literary, social, educational. Politics only seem to be proscribed from the hall. As regards the lectures on religion, Mr. Simeon Benjamin and his wife would seem to have conceived the scheme in a most catholic spirit, for we learn Sikhism, Judaism, Christianity, Yoga philosophy, Jaina philosophy, are all comprehended in it. Another important feature of the lectures is that they are to be delivered in at least four languages, Gujerati, Hindi, Urdu and Marathi, the last mentioned language being the mother tongue of the Jews in the Bombay Presidency. The audience is said to be composed of persons of every shade of belief to be found in Bombay, Christian, Jewish, Hindu, Mahomedan and Parsee.—*Indian Messenger.*

A MUSSULMAN THEOLOGICAL SCHOOL.—The Ottoman government has recently founded a Mussulman theological faculty at Constantinople, the Sultan himself approving the statutes. The number of pupils is fixed at a maximum of thirty. There will be a four years course of study ending with a so-called state examination in which successful candidates will receive a diploma as licentiates in theology. The real purpose of this new foundation is thought to be political. The establishments from which the Mussulman clergy is at present recruited are said to be hot-beds of fanaticism and opposition to the government. It is probably hoped that the new faculty will provide a more enlightened and at the same time more obedient clergy.—*Le Protestant (Paris).*

A FIXED EASTER.—The Triennial Conference of the official Protestant churches of the German empire at its recent gathering considered the question whether it would not be opportune to fix once for all a given Sunday in March or April as the time for the Easter celebration. While the conference was very favorably disposed toward this innovation, it was realized that it could not act alone for Germany without other Christian churches having given their endorsement to the project.—*Semaine Religieuse.*

BERNE CATHEDRAL.—The common council of Berne has voted a new appropriation of $10,000 for the restoration of the cathedral.—*Le Protestant (Paris).*

WOMEN IN SWISS UNIVERSITIES.—According to the *Signal* of Geneva the total number of regular women students in attendance at the University of that city during the last summer semestre was 193, distributed among the different faculties as follows: Science, 34; letters, 48; law, 2; medicine, 109. A glance at the nationalities represented gives point to a remark found in another issue of the same paper: "The university is filled with foreign students, especially Russians, Germans and also from the regions of the lower Danube, and if ever you are asked what is the principal university town of Bulgaria you can boldly reply: Geneva." In fact, of the 193 women students only 11 were Swiss, while there were 113 Russians, 29 Poles, 9 Armenians, 9 Bulgarians, with scattering representatives of Roumania, Servia, Italy, Germany, Austria, Holland, England and America. Besides this number of regular students there were 47 women attending lectures merely as listeners. Of these 17 were Swiss, and besides the nationalities already mentioned there were 1 Hungarian, 1 Norwegian and 1 French women.

In the Swiss universities as a whole the number of women students has risen from 148 in 1890 to 624 in 1900, this latter number not including 182 in attendance as listeners merely.

By way of comparison the figures for Paris are given: Total, 282 women students, of whom 2 were in law; 12 in science; 156, letters; 104, medicine, and 8 at the School of the Physical, Chemical and Natural Sciences. Here the proportion of foreigners is much smaller, the department of medicine being the only one in which they outnumber the French. Russians and Americans are most numerous. M. E. H.

Books Received.

RAND, MCNALLY & CO., Publishers.
Chicago and New York.

"Some Philosophy of the Hermetics," by Paul Karishka.

"El Reshid," by Paul Karishka.

THE MACMILLAN COMPANY, Publishers.
66 Fifth Avenue, New York.

"The Men Who Made the Nation; An Outline of United States History from 1760-1865," by Edwin Gile Sparks, Ph.D. $2.00

THE UNIVERSITY OF CHICAGO PRESS.

"Constructive Studies in the Life of Christ." An aid to historical study and a condensed commentary on the Gospels, for use in advanced Bible classes. By Ernest Dewitt Burton and Shailer Matthews. $1.00.

FRANCES L. DUSENBURY, Publisher,
78-84 Madison Street, Chicago.

"Selections from the Writings of George MacDonald; or, Helps for Weary Souls." Compiled by J. Dewey. 50 cents.

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